 625.0

Oratio habita in Scholâ *Christi* Orphanotrophii, coram Illustrissimo Civitatis *Prætore*, Dignissimis *Præsidibus*, Fidissimis *Thesaurariis*, & cæteris Hospitiorum *Londinens: Patronis* benignissimis, *Sept.* 21. 1654.

Inter veteres Romanos (Præstantissime Prætor, Senatores *selectissimi*, Cives *gravissimi*) *in consuetudinem abiit, in atriis, & foribus, ac circa domorum limina, hostium spolia, quos quisq; vi-*
isset, veluti auctæ gloriæ, & fortium factorum or-
amenta perpetua affigere, ut his aculeis vehementer
osteri instigarentur, ne degeneres perennem fontem
majorum gloriæ exsiccarent, nevè ignavi tam claros
triumphos turpitudine suâ fœdarent. Non rationi
dissonum, nec, ut spero, huic celeberrimo conventui
ingratum videbitur, si ego, quoad hujus infantiæ vi-
res poterint, ejus civitatis aggrederer laudationem,
cujus gloria meâ sententiâ gloriam illius inclytæ, &
bellatricis Romæ dignitate longè transcendit. Non erit
opus in oras longinquas peregrinatione, nec sumptu-
um ingentium erogatione, ut eam oculis prosequa-
mini: non enim alia est, quàm quâ [illegible]
ramini, & cujus vestrum alii estis [illegible]
gistratus, alii dignissimi Cives. Si [illegible]
vitati, ullâ terrarum orbis parte, ul[illegible]
te, triumphos agere, & factorum me[illegible]
phæa omnibus apertè, ut omni hominum sermone ce-
lebrentur, expandere liceat; hoc jure optimo Lon-
dino convenit: Si causæ graves ad illius civitatis
laudem celebrandam ullos possent impellere; quos gra-

 vioris

vsores impellant, quàm nos hujus hospitii Orphanos quorum indigentiam liberalitate suâ ità sublevavit me latet: si ulli tempori, ulli loco supra alium id su sceptum conveniat, hoc tempus quam maximè postu lat, hic locus quàm maximè imperat. Inde fit, u quamvis res suscepta sit oratore omnibus numeri absoluto, & cultiore, quàm ego adferre possum, dicend facultate digna; potius tamen quàm ea civitas, a quâ nihil dici potest, quod sit ejus meritis par, omn laude destituatur; ego, à quo nihil, nisi quod ex quo tidiani sermonis face congestum, expectandum, han nimis duram suscipiam provinciam. Non tempori quo hujus illustrissimæ urbis mœnia surgerent, nec ho minis, à quo conderetur, commemoratione animos ve stros fatigabo; nec ædificia ejus magnifica indigita bo; nec gazophylacia ejus opulenta coram vobis ape riam; nec gloriam, quam rebus militaribus acquisi vit, recensebo: quamvis non multæ aliæ urbes hi singulis eam transcendant; nec politicam ejus disci plinam nimis mihi arduam delineabo. Id tantùm, qu earum omnes, & earum dignitates vincit, nempe pi entissimam ejus charitatem, utpote quam nos habemu maximè expertam, ante oculos vestros proponam.

Scio (Dignissimi Patroni) charitatem esse significa tionis amplissimæ, & de variis ejus actibus disserere meas superare ingenii vires. Satis mihi erit, eo sensu vulgari intelligere, quo beneficium, vel munus signi ficet, quo alterius miseriæ ex condolentiâ subveni mus. Et secundum eam significationem, quod de ea mihi præstat dicendum, in hos duos alveos coarctabo. Impiimis civitatem Londinensem charitate præstare deinde charitatem Londino præstantiam addere, demon strabo. De quibus utrisq;, ne vestris seriis negotiis mo ram injiciam, longè minus, quàm rei postulat momen tum, differam.

D

De primo autem non procul absunt, quibus comprobetur, argumenta. Tempus, Locus, hujus conventus Occasio, Orator, Auditores etiam obtutu oculorum, quibus acies hebescit, observati, cui non jampridem compertum est, Londinum, *ut non aliâ quavis dignitate cedere, ità charitate longè præcurrere, etiam refragantem ad consensum trahent.*

Sed per partes tractando rem faciam minùs dubiam. Qui de iis, quæ inter homines vocantur bona, disputant, eorum tria genera constituunt. Quæ si non à vero aberret distribuntio, malorum etiam genera nobis indigitabit: Id enim solum, quoâ bono sese opponit, malum est. Adeò ut tam bona, quam mala, quæ adipisci, & fugere homines cupiunt, sint Animi, Corporis, vel Fortunæ. Qui hujus civitatis clavum tenuerunt, haud secus ac patres-familias eximiâ prudentiâ res suas domesticas administrantes, quo eorum familia utroq; voto perfruatur, aditum præstruxerunt, nec minorem miseros à malis liberando, quàm alios in bonis potiundis confirmando adhibuerunt industriam. Edvardo Sexto, *illo rege pietate conspicuo, hujus civitatis primores ad consilium advocante, ut, quo ipse cum illis bonorum esset operum feracior, definiretur; quibus egentibus succurrendum esset, in tres ordines distribuendo sapienter disceptabatur. Justè enim animadverterunt, alios vel animi vel corporis morbis laborando, alios infortunii casibus succumbendo, alios malè suis rebus consulendo ad summam pauperiem redactos. Date mihi veniam obsecro, ad singula* Hospitia *vestra vobis famulandi; & vobis, & mihi perjucundum erit, quantâ curâ ad amussim utraq; hæ divisiones observentur, meditari. Quòd si eorum numerum excogitemus, quinq; reperiemus; si genus, ad quatuor reduci possunt:*

Jane: In duobus enim eodem modo de vestris bonis communicatis pauperibus: ad quæ duo primò divertamur, nempè Divi Bartholomæi, *& Divi* Thomæ. *In utroq; autem miseriarum affutim, nec misericordiam parciorem perspicimus. Ingressus autem mœroris onere non contabescere vix possum, dum in illa innumera, & deploranda mala, quæ humano corpori contingunt, oculos conjicio. Revera* Nosocomium! *Crura mutilata, brachia eluxata, corpora tumefacta, capita variis morbis tentata, viscera varbis doloribus afflicta, facies miris modis pallidæ, eum languorem animo meo incutiunt, ut, nisi meliores cogitationes corrigerent, melius esse hominem non omnino nasci, quam bis miseriis natum subjici, ut crederem, facilè inducerer. Sed ea est liberalis vestra medicandi ars, ut ante discessum me quoq; eo morbo, quem hoc in loco contraxeram, nempe mœrore, & sollicitudine levatum persentiam. Ut enim horum tam miserorum conspectus dolore non mediocri me affecerat; ita, cum eos vestræ charitatis hospitio exceptos intueor, permagna me reficit consolatio. Hîc tam largam exercetis liberalitatem, ut nihil, quo eorum corpora sustententur, aut morborum vis expellatur, omnino desit. Quàm benè peritos medicos, quàm exercitatos chirurgos, quæ magnæ impensæ medicamenta munificentia vestra illis acquisivit? Exeo autem multum animo exhilaratus, quòd* Londini *commiseratio hi duobus hospitiis, ut omni corporis offensioni medicamentum, ita morbis violentissimis (si modò sint medicabiles) remedium coacervaverit. Egressus verò, m apud piscinam* Bethesda *fuisse omnibus mihi occurrentibus sum prædicaturus:* Angelus *vestræ munificentiæ ejus aquas turbat, eâdemq; turbatione non unus, sed plurimi, à quocunq; detinentur morbo, sani fiunt.*

Jam

Jam verò animorum vestrorum pietatem in secundo Hospitio investigabo. Nolo autem, tam dignos, tam mansuetos, tam compositos illic mihi adsciscere comites: Nullam enim ibi morum urbanitatem expecto: vos (Dignissimi Patroni) *malè moratâ salutatione tractaremini, & tam deplorandâ miserorum conditione incendimini pro tam benè merenti charitate gratias metueretis: illud, quod vulgò vocatur* Bedlam *intelligo. Cujus loci ipsum nomen, si tantùm tristissimam ibi vestrâ misericordiâ subleuatorum miseriam intueremur; in animum maximè infractum horrorem, & consternationem induceret. Quò enim mens humana est pars præstantior, eò magis dolendam quem ea defecit, patitur jacturam. Quis autem tantam animi induit duritiem, qui iis miseriarum compendiis conspectis, in lacrymas totus non effunditur? Hîc homines humanitatis, & illius animi rationalis, qui olim à brutis eos discrepare effecit, naufragium perpessos, & se, vel nunc esse, vel aliquando fuisse homines, oblitos ingressum reperia. Alios video eo gaudio exultantes, ut, qui eos nesciat, inter homines fœlicissimos conjiceret; alios verò ita gemibundos, ut, nisi ubi sim, reminiscerer, suas miserias perbenè cognitas eos habere, cogitarem. Quod verò maximum illorum miseriis dat incrementum, ut miseriarum, à quibus opprimuntur, sunt omnino ignari, ità illos, qui eos ex tantâ calamitate educerent, quàm maximam existimant injuriam inferre. Dum diras eorum execrationes, & dicta plusquam immodesta, & non significantium verborum sonitum auribus; gestus furentes, ora spumam ejaculantia, oculos minaces, & circumvolutos, capillos intonsos, & vibratos oculis; & terribiles, quas se videre imaginantur, passim vagantes formas mente percipio; ipse*

de statu mentis ferè dimoveor, & ille fio, qui in hæc misericordiæ vincula conjiciar. Sed charitas vestra, quæ huc allexit, etiam tutum præbet mihi exitum. Videre mihi videor, misericordiæ vestræ opera innumeras hominum miserias conantia numero superare. In hospitio priore larga, & industria in corporibus ad priorem sanitatem restituendis fuit benignitas vestra; nec hîc in ratione amissâ mentibus captis reddendâ parcior. Ut eos, ad humanam formam resuscitetis, qui homines esse propemodum cessavere, beneficentia vestra longè latéq; se diffundit. Servatoris vestri misericordiæ videtur vestra haud dissimilis. Hoc autem illius vestram superat, quòd ille restitutionem spiritualem, vos autem naturalem moliamini.

Adibo jam id Hospitium, quod vocatis Bridewell, nec eo terrore, quo multi, qui eum locum adeunt, sunt vexati, discruciatus. Ea ibi mihi apparent allectamenta, ut immissus ab Irenarchâ, sine Curatoris pacis ductu, vel Lictoris coactu appropinquare possim. Hoc etiam hospitio in hominum miserorum fortunis misericordiam adhibetis, sed modo prioribus dissimili. In illis enim misericordia vestra in malo tantum amovendo; hoc etiam in occurrendo exercetur: in illis, privatis tantùm; hoc universæ civitati, & nationi præbetur: in illis in tollendis naturæ malis; hoc inopiæ & morum occupatur. Quorum verò rebus hîc succuritis, sunt duorum generum. Primò enim in multis mechanicis artibus, & necessariis operibus occupandis nullos sumptus vitatis: hoc autem triplex præstatis beneficium. Qui his negotiis ab otio arcentur, ita vestro ductu instituuntur, ut vivendi rationem, quâ suis in futurum rebus consulant, probè calleant; Respub: onere, quo premi posset, providen-

tiâ

tiâ vestrâ sublevatur; illis deniq; qui ei ministrantes usui sint, instruitur. Nec minores gratias illi alii (nisi ab omni honestate essent relicti) vestræ charitati viderent se debere. Hi autem sunt, quos meritò pauperes malè suis rebus consulentes appelletis: malè inquam consulentes! tam malè profectò, ut nisi charitas vestra erga illos sui dissimilis videretur; vel rei familiaris, vel proborum morum decoris, vel utriusq; summâ penuriâ laborarent. His charitas vestra, quæ ex suâ naturâ nullum alium aspectum, nisi placidos arrisus novit, frontem tetricis rugis implicare cogitur: disciplinæ severæ, & acerbæ quasi medicam potionem præbetis iis hauriendam, ut è lethifero malæ crucis excidio elabantur. Hoc autem modo nutricis corporis politici, ut ita dicam, sedulæ munere fungimini, ne Phthiriasi affectum his pediculis verminet, prospicitis. Estis gnari medici, & catharctica medicamenta ad, quod offendit, evacuandum, & cardiaca, ad elanguentes vires corroborandum administrare probè scitis.

Ne verò propter nimiam hoc loco cunctationem inter profugos, vel vagabundos, quos aliquando hoc hospitium recipit, recensear; redibo domum, &, ne mora ita procrastinata vobis animum commoveat, suppliciter orabo: Est charitatis vestræ ubertas, quæ me vestra seria ita retardandi quadam necessitate urget. Christi hospitium hoc vocatis: & illam appellationem jure optimo meretur. Ut enim omnia amoris officia in ejus misericordiâ, ut lineæ in centro, se in unum compulerunt; ita, quæcunq; beneficia sparsim in cæteris se diffuderant, in hoc hospitio in unum charitatis fasciculum colliguntur. Hoc præsens subsidium triplici malo suprà dicto per omnes ejus partes, non contemplamur, sed experimur. Hoc,

nos

nos turba, eáq; non rara miserorum omni ope destitutorum orphanorum, qui per totam vitam propter inopiam, vel parentum amissionem, graves pertinacis fortunæ ictus eramus passuri; quibus panis ad sustentandas miseras vitas deerat; quibus vestimenta ad erumnosam nuditatem tegendam non aderant; quibus domicilium, cujus latebris nos calamitosos occultemus, non suppetebat; id omnium supplementum vestrâ munificâ distributione invenimus, ut penè, quid sit inopia, excideriat nobis ex animo: neq; id ex laboris nostri postulatione, ut in priore hospitio, sed non minus ex dono, quàm filii habent in paternâ domo. Hoc, nobis iisdem orphanis, qui nisi vos nostri miseruisset (quod sciamus) integrâ valetudine fame confici, vel perditâ sine ope interire potuissemus, ita dextram porrexistis, ut non solum integra conservanda, sed etiam perdita restituendæ valetudini consulatur. Hic nos, qui, nisi vestra benignitas in curam nostri incubuisset, non majore præditi cognitione, quàm quâ nati sumus, ultimam diem potuissemus obire; iis præceptis imbuimur, ut non multo minus liberaliter, quàm multi vestrorum, erudiamur. Præsidis nostri sapientia; Thesaurarii fidelitas, cæterorum patronorum cura, & omnium charitas, ut nihil aliud, quo indigeamus, aut quod nobis usui esset, detinuerunt; ita diligentissimo Oeconomo, Matronæ gravissimæ, Nutricibus industriis, qui corporibus; docto Medico, & perito Chirurgo, qui valetudini; Præceptoribus in nobis informandis nihil intentatum relinquentibus, qui educationi nostræ patres & matres essent, solicite curam nostri designârunt. Hoc hospitium est inter cætera, ut Sol inter cætera sydera in Londini hamisphærio: Lux inest omnibus, huic verò instar omnium. Vos estis nobis ille Samaritanus bonus:

bonus: egestas, ad quam nati sumus, latrones erat, in quos incidemus: quæ omnibus solatiis nos orbaverat & ex spoliaverat; quæ nobis miseria plagas inflixerat, & quod ad spes attinet, semineces reliquerat: vos autem misericordiâ intimâ commoti vulnera obligavistis, infundentes oleum, & vinum: duxistis in hoc vestrum diversorium, & nostri curam egistis: his hospitibus sumptus dedistis, & dixistis, curam ipsorum agite, & si quis illorum plus, quam alii, nostras res curaverit, vos reddituros, quod nos debemus, non dubitamus.

Quum autem sint, qui optima malè interpretando depravent, & iis meritam laudem invideant; concedite quæso mihi veniam Charitatem vestram adversus quosdam, qui veram ejus gloriam non perspiciunt, vindicandi. Hos ita objicientes mihi videor audire. Cur istis hujus ætatis charitatem elogiis ornatis? Qui hujus bonitatis, & liberalitatis thesauros inopes sublevando explicuerunt, nunc non sunt inter vivos, sed multis annis abhinc mortem cum vitâ commutarunt: his inopiæ vestræ, & miseriarum sublevationem tribuite, his eam laudem date. Indigni prorsus essemus, nisi illorum laudes celebraremus, nisi meritas illis gratias referremus. Quod hactenus dictum est, non tantum se in laudes patronorum nostrorum nunc viventium effudit, sed etiam illorum nomen, qui prima nostræ opis fundamenta posuerunt, æternitati consecravit. Orphani ramen non minus fidelibus Curatoribus, quam providis parentibus obstricti tenentur, devinctiq;. Plus autem nobis, quam curatoriæ munus præstant Patroni nostri: Quæ enim fluminis vorago, nisi continuum adderetur aquarum supplementum, ad siccitatem non redigeretur? Ex præsentibus conjecturâ colligimus

(Pa-

(Patroni) quam uberibus charitatis fructibus in futurum perfungi in animo vestro destinaveritis. Hic autem gratias, quas nos & Doctrina ipsa pro illo beneficio, quod & nobis & illi postremo anno præstitistis, vobis agimus, secundum voluntatem dantium, quæsumus, emetimini. Non enim, cum rem studiis nostris profecturam vobis proposuimus, rogantibus abnuistis, sed quidam vestrum, & nobis benefaciendi, & bonas artes promovendi voluntatem exhibuistis quam maximè proclivem. Nec alios in eâ re lentius processuros fuisse arbitramur, nisi negotiorum mole nimis degravarentur. Hoc autem circumstantiale quoddam, in ornamentum tantum, aut saltem ad nostrum bene esse pertinebat: quo si liberalitas vestra ita emicuit, proculdubio ambabus manibus beneficia, quæ ad ipsum esse spectant, largiemini, & charitatem illustrissimi Londini in substantialibus ad diuturnitatem propagabitis.

Primum, quod proposui, peregi, & cui caligant oculi, civitatem Londinensem eximio charitatis ornamento excellere aspectu percipiat. Secundum uno, verbo complectar. Hujus enim conventus finis finem orationis jam pridem postulavit. Non major unquam in animum humanum, quam ejus ambitio fuit, qui eo, quod non Deo similior esset, haud contentus acquievit, sese insinuavit. Ea fuit ista ambitio, quæ scelera omnia in se complecti videatur. Ecce autem ambitio, non tantum licita, sed etiam laude digna, & ad legis divinæ normam conformata, Deum benignitate imitari. Dei similitudinem præ se ferre est dignitas, gloriâ suâ luminibus aliarum dignitatum obstruens. Civitas Londinensis non fuit hujus dignitatis sequendæ avidior, quam in assequendâ felix. Deus Omnipotens, & humana gens infirma nihil aliud

habent

habent commune, quam aliis benefacere. Quis autem affirmare audet, non charitatem, quâ ità enituit, plusquam usitatam incolumitatem Londino *præstitisse? Quis novit illum sapientem, & benignum omnium dispensatorem, cum nuper universa gens bellorum incendiis flagraret, non hanc ob causam hanc civitatem ità gratiâ & præsidio tueri; nempe, quia ità in pauperes charitatem factis, & operibus comprobavit, & ut major illi indies facta sit accessio charitatis. Vos mihi ignoscatis* (Dignissimi Patroni) *oro, quod vos a consiliis tam diu avocavi, & date veniam officium debitum persolvendi.* Deus Opt. Max. *Patronis nostris & incolumitatem, & mutuam gratiam rependat; ut civitas hæc celeberrima omnia ad voluntatem habeat fluentia, concedat; & efficiat, ut charitatis splendore, & custodiâ in perpetuum inclarescat.*

DIXI.

Gulielmus Wills *Orph.*

AN Oration ſpoken in the School of *Chriſts* Hoſpital before the Right Honorable the Lord Mayor, the Right Worſhipful and Worſhipful the Preſidents, the Treaſurers, and the reſt of the Worſhipful Governours of the Hoſpitals of the Renowned City of *London*, *Sept.* 21. 1654.

May it pleaſe your Honour, and the Worthineſs of this Worſhipful Aſſembly:

WE have heard (for we confeſs we never ſaw them, they were before our time) that the Triumphs wont to be celebrated at the yearly inauguration of the *chief Magiſtrate* of this City, uſually called your *Lord Mayors Shews*, were carried through your ſtreets in the former part of the day, and then ſeen by day-light, and at the evening they returned by Torch-light, that they, who had not ſeen them in the morning, might then have a view of them; and they, who had ſeen them, might ſee them more perfectly by a ſecond view. My *fellow Orphan* hath held forth this *City* in as triumphant *a Chariot* as ever any City rode in. It is poſſible, that ſome, that have been here, have not ſeen the ſtate of it, and as poſſible ſome, who did ſee it, have not ſeen it ſo fully as they deſire. I ſhall crave leave to obſerve your Cuſtomes, onely with this inverſion, that what he hath ſhewn by *torch-*

light, I may preſent before you by *day-light*, that what he hath ſhadowed forth in *Latin*, I may preſent before you in *Engliſh*. Which I am the more bold to crave upon this ground: The laſt year we had a ſuit to make unto you, which, that we might the better ſpeed, we urged it with an Engliſh repetition. Some of you have been pleaſed ſince to be ſo good unto us, that we thought it neceſſary, our *thanks* ſhould be as large as our *requeſt*; and as our want had made us *Engliſh Beggers*, ſo our duty ſhould not ſuffer us to be only *Latin Thanksgivers*. If you will pleaſe to pardon us this once, we will not hereafter any more intrench upon your more ſerious affairs by theſe (as, it may be, ſome may think them) needleſs repetions.

Right Honorable, Right Worſhipful, and the reſt of our Worſhipful Patrons,

IT was the manner among the ancient *Romans*, after any notable Victory, to hang up in their Courts and at their doors, and in ſeveral places about their City, the ſpoils, that every one had wreſted from the conquered enemy, that they might be as perpetual Ornaments of their brave atchievements, and witneſſes of their acquired glory, and that by this means they might excite their poſterity not to degenerate from ſo worthy Anceſtors. It will not be unſeaſonable, nor, I hope, diſpleaſing to this worthy Aſſembly, if I, as my poor skill will permit, ſhall endevour briefly to dart forth ſome glimmerings of the glory of a *City*, which in my opinion exceedeth *Rome*. You ſhall not need to travel far to it, nor ſpend much pains or coſt in the ſeeking it; nay, you are already in the midſt of it, and it is no other then that, of which ſome of you

are

are *honorable Governours*, and others *worthy Members*. If ever any City in any part of the world, in any age of time, might disſplay their Banners, and ſet up to publick view the Trophees of their memorable facts, *London* no leſs then any: If any have cauſe to celebrate the praiſe of that moſt famous city, I know not any have more then we of this Hoſpital, who have ſo much taſted of her Bounty: If any time or place be more fit then other for ſuch an undertaking, this day moſt requires it, this place moſt commands it. Hence it is, that though ſuch a ſubject requires a far higher ſtrain, then I can reach to, yet I finde ſuch an impulſe upon my ſpirit, that rather then none at all, I, *ſo weak an Orator*, take in hand *ſo lofty a ſubject*. I ſhall not trouble you with either the time when, nor the perſon by whom this City was at firſt built, nor ſhall I point at her ſtately Buildings, nor relate unto you the honour that ſhe hath obtained by military undertakings, nor will I open before you her wealthy Coffers, though in theſe ſhe comes not behinde many other Cities: neither will I meddle with that, ſo far above me, her prudent Government. I ſhall onely lay before you that, in which ſhe excels them all and all their excellencies, as that which we have moſt experience of, namely, her moſt *pious Charity*.

I know (*moſt worthy Patrons*) that the word *Charity* is of a large extent, and the diſtinct acts of it, above my skill to treat of. It ſhall ſuffice me to take it in that ſenſe, that vulgarly it is taken in, namely, for *that bounty, by which being moved with compaſſion, men are helpful to thoſe that are in miſery*: and according to this ſenſe, the reſt, that I have to ſay, ſhall have its current in theſe two channels, to wit, that *London excels in Charity*, and *Charity makes London*

excel. And of either of these I shall speak something, but far less in reference to your more weighty affairs, then the subject doth require.

Concerning the first, I need not go far for demonstrations: *The time, the place, the occasion of your meeting, the speaker, the hearers,* being but look'd upon with the slightest view, will clearly convince him, that doth not already know it, that the *renowned City of London,* as she comes not behinde in any other worth, so she is superabundantly rich in *Charity.*

But I shall descend a little to particulars: They who speak of those things, which men call goods, divide them into three sorts: if that be a good division of good things, it will direct us to the several sorts of evils; for that, and nothing else, which is contrary to good, must needs be evil: So that both the goods and evils, which men desire to enjoy and avoid, are of the Minde, the Body, and of Fortune. The Governours of this City, like wise housholders, have laid a way for their families obtaining both these desires; and have been as vigilant in freeing the miserable from evil, as they have been studious in the procuring and establishing others in good. When that *most pious King, Edward the sixth,* consulted with your *Predecessors,* how both he and they might be fruitful in doing good; they stated that question, Who those were that Charity should be shewn to? and distributed them into these three ranks, *The Poor by Impotency, The Poor by Casualty, and the Thriftless Poor.* Give me leave, I beseech you, to wait upon you to your *several Hospitals,* and it will delight both you and me to see in every of them, how each of these divisions have been observed. Your *Hospitals* are *five* in number, but *four* in kinde; for in two of them the same works of Cha-

Charity are performed. And first I will visit these two, that of St *Bartholomews*, and that of St *Thomas*. In both I finde misery indeed enough, and yet as much of Charity. I cannot when I come in here, but be affected with abundant sorrow, to see the innumerable evils that befal mans body: An Hospital indeed! The lame legs, the broken arms, the swoln bodies, the distempered heads, the diseased entrails, the pale faces strike such a damp into me, that, if better thoughts did not correct me, I should conclude, it were better for man not all to be born, then to be born to such miseries. But such is your *charitable skill*, that, before I go hence, I finde my self also cured of the disease, which I had here taken, namely, Sorrow and Amazement: For, as I found my self possessed with more then ordinary grief at the sight of these poor wretches; so I feel my self again refreshed with joy, that they are received by you as the objects of your Charity. Here your bounty is so large, that there is no want of sustenance for their bodies, nor of means for removing their distempers. What able Physitians, what skilful Chirurgions, what costly Potions hath *your liberality* provided them! I cannot but depart with comfort, that *charitable London* hath in these two houses, as a salve for every sore, so a plaister large enough (if cureable) for the greatest. And being come forth, I am ready to tell every one I meet, I have been at *the Pool of Bethesda*: your liberal Charity is *the Angel* that moves the water, and at the same moving cures not *one*, but *multitudes*.

I shall now look into a second Hospital. I dare not desire thither the company of such worthy personages, because of my little expectation there of civil entertainment. You the *worthy Benefactors* would finde

but course language, and in the condition the poor souls are in, but little thanks for your noble Charity; I mean that of *Bedlam*. Which place being but once named, if we should only think on the sad condition of your Patients there, would bring into the most composed minde horror and astonishment. For, by how much the minde of man is the more excellent part, by so much is the loss of the use of it the more deplorable. What heart is so flinty, that is not turned into streams of tears, at the view of such spectacles of misery? Here I finde men that have lost their humanity, and the reason of that reasonable soul, which made them once differ from beasts, departed from them, and they have forgot, that either they are or ever were *men*. Some I see expressing so much joy, that he, that doth not know what they are, would think them the happiest of men; others so much sorrow, but that I remember, to what place I am entred, I should conceive, they were very sensible of their condition. The greatest aggravation of their wretchedness is, that as they know not their misery, so they account those, who would help to deliver them out of it, to do them the greatest *injury*. The horrid oathes, the obscene speeches, the raging behaviour, the foaming mouthes the rolling eyes, the staring hair, and the frightful apparitions, which I imagine these fancy, is almost ready to distract me, and make me one of those Prisoners of mercy. But your Charity, which invited me hither, sees me safe forth again. Me thinks I see you by your works of mercy, endevouring to outvy the numberless number of mans miseries. In the former Hospital, your pious care was liberal and industrious, in raising *miserable bodies* to their former soundness; and here it is no less to restore lost reason to *eclipsed*

mindes.

mindes. Your liberality makes you ſpare no coſt nor care, both by Phyſick and other means, to make them *men*, who had almoſt ceaſed to be ſo. Your mercy ſeems here to be like your Saviours, but herein his excels yours, that his tends to a *Spirituall reſtauration*, yours but to a *Naturall.*

I ſhall now go to *Bridewell*, and that with leſs terror, then many that go thither: I ſee there thoſe invitations, that I can willingly approach that place without command of *Mittimus*, or conduct of *Conſtable*, or compulſion of *Beadle*. You differ here from the forementioned Hoſpitals: your mercy was employed there onely in *removing* evill; here alſo in *preventing* it: there to *particular perſons*; here as well to the good of the whole *City and Nation*: there to the taking away of the evils of *Nature*; here of *Poverty and Morality*. And the objects of your Charity here, I finde to be of two ſorts: For firſt, your charges are not ſmall in keeping and maintaining more then a few in *Mechanick occupations, uſeful and neceſſary works and labours.* And in this you do a treble good: you prevent poverty to parties ſo employed, by giving them a way to provide for their future livelyhood; you keep the Publick from being overburdened; and laſtly, furniſh it with thoſe, that in ſeverall Trades may do it ſervice. The other ſort have as much cauſe to be thankful to you, if they had but grace to ſee it, as theſe: and thoſe are they, who may well be called *Thriftleſs Poor*: *Thriftleſs* indeed! ſo *thriftleſs*, that if your Charity had not ſo much wiſdome here, as to ſeem to contradict it ſelf, they would be extremely poor, either in reſpect of *outward ſupply*, *or morall honeſty*, or *both.* To theſe your Charity, which naturally knows no other aſpect then of *pleaſing*

ſmiles,

ſmiles, is conſtrained to put on *wrinkled frowns*: you make them taſte the *bitter potion of Correction*, that they may eſcape *the deſtructive poiſon of the Halter*. And by this means you are good nurſes alſo to the body Politick, in preſerving it from being over-run by theſe *offenſive vermin*. You are good Phyſicians, who know as well how to adminiſter purging Phyſick to free from ill humours, as Cordials to chear up fainting ſpirits.

But leſt by tarrying longer here, I ſhould be taken for one of the *Vagrants*, that this place ſometime gives entertainment to, I will now return home, and intreat you not to be offended with me; for it is the abundance of *your Charity*, that makes me thus retard your weighty conſultations. You call this *Chriſts Hoſpital*, and it deſerves the name: for as all the lines of love were gathered in the Centre of *his Compaſſion*, ſo what ever good was done in the ſeveral other Hoſpitals, is bound up here in one *bundle of Charity*. Here we finde, and that not *contemplatively* as we did in the other, but *experimentally*, help afforded to every one of the threefold evils beforementioned. Here we a company, and that no ſmall one, of *poor helpleſs Orphans*, who were like all our life long, by reaſon of the poverty or loſs of our Parents, to taſte of nothing but hardſhip, who ſcarcely had bread to ſuſtain our miſerable lives, or clothes to cover our wretched nakedneſs, or home to entertain our diſtreſſed perſons, have by your charitable diſpoſing ſuch allowance of all, that we have almoſt forgot what want was: and that not of our own earning, as in ſome of the other Hoſpitals, but as freely as uſually *children* have in their own *fathers* houſe. Here we the ſame *Orphans*, who, if your Charity had not taken the charge

charge of us, for ought we know, might have famiſhed *in health*, or have periſhed *in ſickneſs* without help, have that comfortable relief, that there is not onely care taken for *preſerving* our health, but alſo for *recovering* it. Here we, who, if your goodneſs had not looked upon us, might have gone to our graves in almoſt as much ignorance, as we came into the world, are furniſhed with thoſe inſtructions, that our Education is not much inferiour, to what many of your *own children* have afforded them. The wiſdome of our *Preſident*, the faithfulneſs of our *Treaſurer*, the care of our *Governors*, and the charity of them *all*, as they ſee nothing elſe wanting to us, ſo they have been diligent to provide us a careful *Steward*, a grave *Matron*, laborious *Nurſes*, to be a father and mothers to our bodies; a learned *Phyſician*, and a skilful *Chirurgion*, fathers to our health; and induſtrious and painful *Maſters*, fathers to our Education. This Hoſpital is among the reſt, the Sun among the other Starres in *Londons* hemiſphere: There is light in them all, but *here* all their light is collected into one body. You, indeed, are to us the *good Samaritan:* the poverty to which we were born, was as it were the Thieves we fell amongſt, which had ſtripped us of all comfortable enjoyments, and wounded us, and left us half dead in reſpect of hopes: but you have had compaſſion on us, you have bound up our wounds, and poured in oyle and wine, and brought us to this your Inne, and given expences to theſe hoſts, and have ſaid to them, Take care of them: and if any of them ſpend more then ordinary care upon us, we doubt not, but *you will accordingly repay them.*

But becauſe there are ill interpreters of the beſt actions,

actions, give me leave, I beſeech you, to vindicate your Charity, againſt ſome, that ſee not the true luſtre of it. Why praiſe you ſo (will be objected) the Charity of *the preſent age*? they, who were ſo eminent in theſe charitable works, are not thoſe now living, but *long ago dead and gone:* praiſe them for your relief. Unworthy were we indeed, if we did not praiſe them. What hath been ſaid, hath not been onely ſpoken to the worthy Benefactors now alive, but as much of thoſe, who were the *firſt beginners* of this Charity: yet Orphans are as much bound to *faithfull Guardians*, as to *provident Parents*. And laſtly, we have more from them then Guardianſhip: if there were not a continued ſupply, the greateſt ſtream would in time run it ſelf dry. We gueſs at your charitable reſolutions, by your preſent actions. And here we beſeech you (*moſt worthy Patrons*) accept of our and Learnings thanks for *that laſt years kindeneſs:* We were not more ready then to lay open before you a matter, which might further us in our ſtudies, then *ſome of you* were ready to embrace the opportunity of advancing learning and doing us good, and that with more then expected liberality. And we know *more of you* had been as ready before now, had not your weighty affairs prevented your thoughts. This was but a *Circumſtantiall*, but for our ornament, or at the moſt but for our well-being: we cannot doubt but you will be more *zealouſly liberall* to maintain our very being, and to keep up the *renowned Charity* of famous *London*, as to us, ſo to others in *Subſtantialls*.

I have now done with the firſt, and he that can ſee but little, may plainly ſee this, that *London excels*

cels in Charity. I ſhall ſpeak but a word of the ſecond; for the end of your Meeting requires, that before this time I ſhould have ended both. The greateſt ambition, that ever inſinuated it ſelfe into the minde of man, was his, who could not be content, that he was no more like God: his was a *ſinful*; but here is not onely a *lawful*, but alſo a *commendable and a pious* ambition, to imitate God in doing good. No dignity can go beyond being like *God*. *London* hath not onely been ambitious after, but ſucceſsful in attaining this dignity. The great God and mean man, have no one thing common to them both, but this, *to do good to others*. And who can tell, but that *London* doth alſo excel in *ſafety* for her Charity? who knows, but that that merciful and wiſe Diſpoſer of all things, was ſo propitious and favourable to *London*, when all the parts of this Nation lately taſted of that Cup of Blood, both becauſe ſhe was ſo fruitful, and *that ſhe might be more fruitful* in ſuch works of Charity? Pardon me (*moſt worthy Patrons*) for being ſo long your hindrance: and give me leave onely to pay my debt and duty. God Almighty defend, preſerve, and repay our bountiful Benefactors; continue the flouriſhing eſtate of this City; and grant, that as it hath, ſo it may ſtill *excell both in, and by that dignifying and preſerving vertue, Charity.*

You have ſeen (*moſt worthy Patrons*) your City, like a puiſſaut Princeſs, preſented before you, and carried in ſtate in the *Triumphant Chariot*, that I ſpake of at the beginning. Be pleaſed to give me leave to give my ſhort Animadverſion of it: Me thinks the main Body is compoſed of *Charity*; the

Wheels

Wheels by which it is ſupported, are *Piety and Chriſtianity*; the Horſes that draw it, are *Mercy and Compaſſion*; the Charioteer is *Prudence*; the Canopy is *Protection*; and all are bedecked with *Bounty and Liberality*: and *we in our Blew Liveries* are thoſe, whom her Grace hath vouchſafed to accept of for her Pages, to wait upon her in her Triumph.

DIXI.

Thomas Sheppie Orph.

MVSEVM
BRITAN
NICVM